

STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL MAGAZINE • SEPTEMBER 26, 1990



INSIDE: ADDICTION
PANTS ON FIRE
PROPHETS & POLITICS

BYU Archives
5030 HBLL / BYU
Provo, UT 84602

PATRICK BOYD

STUDENT REVIEW

Student Review is an independent student publication serving the BYU campus community.

Student volunteers from all disciplines edit and manage Student Review; however, opinions expressed do not necessarily reflect the views of the SR staff, BYU, or the Church of Jesus Christ of Latter-day Saints.

Student Review is published weekly during fall and winter semesters and monthly during spring and summer terms by Student Review Foundation, a nonprofit corporation. SRF operates under the direction of the Foundation for Student Thought, also a nonprofit corporation.

A year's subscription costs \$10.

Articles are welcome from anyone involved with the BYU campus community.

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Note From the Associate Publisher:

Anti-Smoking Crusades Deny Agency

Smokers and tobacco companies are taking a lot of heat lately. California ran huge ad campaigns last summer condemning smokers and tobacco companies. Cities and states are banning smoking in more and more locations, and federal legislators are considering banning all tobacco advertising. Tax increases on cigarettes seem almost certain, and some organizations are even starting to push for divestment of tobacco company stocks. The well-meaning proponents of such actions want to eliminate smoking in this country. Admittedly, they are concerned about our health. But they are going about it all the wrong way.

First, let me make something clear. I think smoking is a filthy habit. Despite what tobacco companies claim, smoking is hazardous to the health of smokers and nonsmokers alike. I wish no one smoked. But attacking the companies that reap such large profits from the sale of these products will hardly convince them to stop producing. Domestic consumption of cigarettes has actually decreased in the past decade. Why?

Not because tobacco companies have slowed production, but because people are realizing how hazardous the habit is to their health, and quitting.

Yet many people still smoke, despite all this knowledge and prominent labelling warning of these dangers. Can we blame the tobacco companies for this? Tobacco companies don't force people to smoke any more than Campbell's forces you to eat soup. People do it of their own free will, because they like the product. Unless it becomes illegal to smoke, we cannot claim that tobacco companies are somehow doing something wrong by conforming to the wishes of their customers. Would the anti-tobacco lobbyists care to amend the constitution to prohibit smoking? Until that is done, we have to resign ourselves to the fact that some people will continue to choose to consume products that are harmful.

Cigarettes are only one of many harmful products on the market. Do we want to ban all unhealthy products from the marketplace? No, be-

cause we derive pleasure from their consumption. Well, people enjoy smoking too, and are willing to live with the increased risk of lung cancer and the myriad of other problems associated with smoking. Just because it seems like a filthy habit to us does not mean that as non-smokers we have the right to remove the choice from others, unless they do so in places where their smoke will affect non-smokers.

The divestment issue is ridiculous. Heartened by the success of sanctions in South Africa, tobacco divestment proponents think that if enough government and educational institutions divest of tobacco stocks the companies will stop producing cigarettes. Such an idea is ludicrous, considering how lucrative the business is for these companies. (Philip Morris, the world's largest tobacco producer, derives 40% of its sales revenues from tobacco, but 65% of its income.) In addition, even if domestic tobacco companies were somehow put out of the picture, international competitors would quickly fill in the gaps. The only way

to eliminate the production of cigarettes is to completely outlaw them, an unlikely prospect. And outlawing their production would not lead to the elimination of smoking any more than prohibition put a halt to the consumption of alcohol.

As long as we permit smoking to remain a legal activity, we really cannot condemn tobacco companies for producing cigarettes. We can (and, in my opinion, should) encourage people to quit, but such campaigns should not be directed against the tobacco companies. Instead they should aim at educating people about the risks and dangers of tobacco consumption. When the demand is stopped, tobacco companies will find other goods to produce. Until then, we must live and let live, as much as we might detest smoking and all its ills.

Allison Allgaier



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Letters:

BYU Security Overstepped Bounds

To the Editor:

On Saturday, September 1, thousands of girls between the ages of nine and thirteen gathered at BYU's Marriott Center to see the New Kids on the Block. These fans cheered and danced along with the Kids as they lip-synched such unoriginal tunes as "Hangin' Tough."

The fact that such lack of talent can be so popular and make so much money is very disturbing to many people, including a large number of students at BYU. One such individual decided to take action by organizing a harmless protest. He made fliers inviting people to join him with banners and picket signs at the west entrance of the Marriott Center on the night of the show.

As showtime drew near, about fifty people gathered at the Marriott Center with their protest paraphernalia to begin the demonstration

against the New Kids. It appeared as though the event would be a success.

Not so. BYU security guards began attacking the crowd. The protesters were dispersed from the campus that they paid good money to go to school on, and at least one individual was arrested with the threat of dismissal from the university.

The action of the BYU police was clearly uncalled for and illegal. The students gathered at the event were not disrupting the show, and were not threatening the safety of the New Kids or their fans.

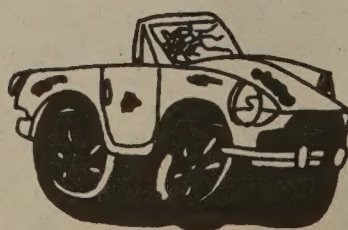
On the other hand the security officers involved in the incident broke both the honor code and the law. By forcing the protest to be disbanded, the students' right to freedom of expression, guaranteed by the First Amendment, was violated. Also, the officer who destroyed the protestor's sign literally stripped

away the right to property protected by the Fourteenth Amendment. In addition to breaking the law, this particular official violated the part of the BYU honor code that says "to respect the property rights of others."

The fact that BYU is a private institution does not exempt it from federal law. Also, if BYU is to implement and enforce a code of honor, its employees should not be hypocrites and blatantly disobey it. BYU is a fine educational facility for the mind and spirit, but it still has room for improvement. After this incident at the Marriott Center, it should be obvious that BYU needs to extend some basic rights of respect to its students.

Michael Selden
Provo

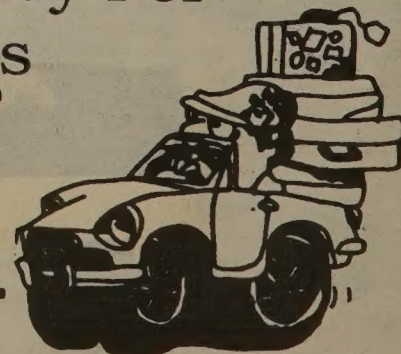
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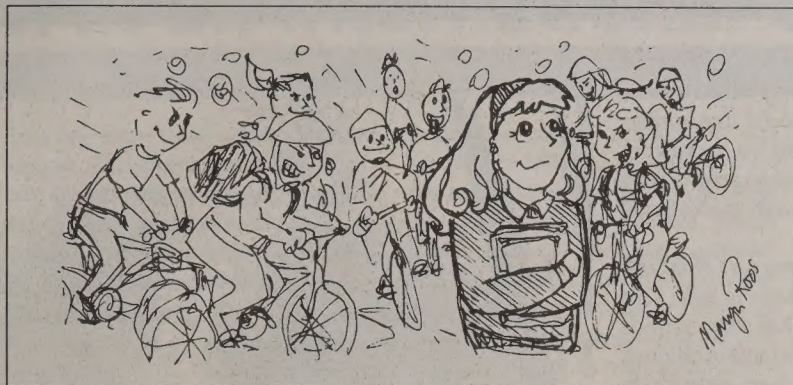
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The Great Bike Controversy

No Bike Ban

by Cherstin Nelson



THIS SUMMER I WAS shocked to hear of a proposal to further restrict the use of bicycles on the BYU campus. A *Daily Universe* article contained the first information I read concerning the issue; I later learned that information was inaccurate. Because of that article, many students were enraged at the thought of "banning" bicycles from a campus. To many the idea seemed as immoral as burning books. I, too, reacted this way and wanted to take some constructive action toward making sure the proposal was not implemented.

Here are the real issues as I see them: 1) The general safety of the BYU population, 2) the impact our automobiles have on the environment, and 3) the logistics involved in enforcing any rules. Perhaps we can implement a policy with all three concerns in mind. Both sides may have to give a little, but all should be satisfied in the end.

Problem number one—Safety. This is the issue that opened the whole can of worms. Are bikers and pedestrians safe using the same sidewalks? I would say yes, to some degree. There are always kamikaze cyclists who fly down the sidewalks, grass, and stairs oblivious to the massive wall of bipeds ahead.

It's not always the bikers who are to blame. Often it is the pedestrians who are deaf, dumb, and blind by choice. They walk around as if the entire world revolves around them, or they step off the curb as if every bicyclist has instant stopping capabilities combined with special telepathic powers. Put these two varieties of BYU bikers and pedestrians together and we have the twenty-four accidents in two years that have the administration so concerned.

Is there a safe solution? "Be aware, (walk and/or bike) with care," I say. Bikers, keep your eyes open and assume responsibility when approaching cars, fellow bikers, and pedestrians. And when the pedestrian traffic gets so thick that the bicycle traffic has slowed to the same pace, get off and walk! That's all. A little common sense will keep everyone safe and happy.

Problem number two—The environmental concern. As we all breathe the same air, the environmental impact of automobiles should be a relevant issue for all of us. Automobiles are a major contributor to Utah Valley's air pollution. Eliminate all motor vehicles and our air quality would improve drastically. This is, of course, unrealistic.

But surely we are all guilty of driving our cars too much. Those

who live less than a mile from campus should consider leaving the car at home. If parking permits were only issued to students and faculty living beyond a given radius from campus, perhaps we could reduce the number of cars on campus.

We ought to provide an incentive for those who live close to campus to bike instead of drive. If, on the other hand, they are forced to park their bikes as far away as they would have to park their cars, they will have no reason to go to the trouble of riding to school. We should encourage environmental consciousness.

Problem number three—Suggestions on logistics and enforcement. First, nothing would please the traffic department more than to see fewer cars driven to campus. Second, instead of removing the inner campus bike racks and replacing them with larger facilities on the campus perimeter, simply add more racks on campus. This will create more accessible bike parking and reduce the number of illegally parked bikes. Third, the enforcement of existing rules needs emphasis. BYU should implement a rule and safety awareness campaign. The most effective enforcement is public awareness and the individual's conscience.

If the administration thinks that enforcing a blanket ban on biking between certain hours would be easier than enforcing the existing rule of no biking during class breaks, I ask them to please think again. It would take just as much to inform students and adequately enforce a new rule as it would to implement an awareness program on the existing rules, environmental concerns of automobile overuse, and safety and courtesy. We've begun a recycling effort on campus; why not take a step forward with regards to automobile use and clean air awareness?

Solving this conflict could be simple. Students and faculty should take a laziness inventory and ask how necessary it is to drive everywhere they go and how much time and energy is really being saved. The administration should take a look at their "make the rules unreasonably tough since no one obeys them anyway" policy-making practice.

Trust us, BYU. Some individuals break the rules no matter how tough or lenient they are. But the vast majority of us are very willing to comply if we see some solid reasoning behind a policy and if we are fully aware of what the rules entail. Δ

Schwinn Or Lose

by Karen Crockett

MAYBE I AM A PARANOID schizophrenic but, I swear, I have recently been plagued with violent recurring biped nightmares. They always begin the same way.

I am walking alone down a narrow path, aware only of the gentle heaving of my own breath and the methodological plod of my footsteps. Suddenly I sense something. Some vague foreign presence distracts my peaceful stroll. The tension mounts. My breathing becomes forced and shallow and my pace nervously quickens. But there is nowhere to turn, no alternative direction to take.

It wouldn't be such a hideous experience if I could see my approaching foe, but he, she, it, always accosts me from behind. The only warning is a cacophonous ticking that becomes louder and more intimidating as the thing draws near. Tick tick tick tick tick tick tick tick. The thing is directly behind me now; if I were to stop walking we would collide. It is hovering ominously behind me. I am frozen. I cannot think. I cannot move. Just when I think that my doom is sealed a bicycle rider veers out from behind me and pedals away, leaving me panting and quaking in its dust.

Perhaps this scenario is slightly melodramatic, but it is typical of situations that I experience several times each day. After I became aware of the bike-ban-on-campus issue I decided to observe bicycle behavior and determine which side I was sympathetic with based on how I felt affected as a pedestrian. In just this past week I witnessed three near collisions and had several close encounters of the kind I described above while walking on campus between classes. I noticed that numerous complications arise when bike traffic is combined with pedestrian traffic.

First, bicycles can go faster than people can walk. This fundamental reality generates impatience and frustration for the cyclists and annoyance for pedestrians. It wouldn't be a problem if there was an alternative path for bicyclists to use. The current situation, however, is quite

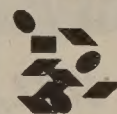
different: a bicyclist glides up behind a group of slow-walking pedestrians and naturally wants to get ahead of them. The biker hovers behind the slowest pedestrian, usually causing the innocent walker to look nervously over his shoulder and then alter his path so that the bicyclist can get through. I don't think that a pedestrian should have to be subjected to that kind of pressure.

We are all anxious to get to our classes on time. We all have ten minutes between classes to make the transition. And we all have two legs to get us there. So what makes a bicyclist arrogantly think that he or she has any more right to get to class more quickly and easily than everybody else? I find it offensive!

Secondly, I have noticed that other modes of transportation, such as skateboards, roller blades, or big wheels are not allowed on campus. This just does not seem fair. Favoring bicycles over other vehicles reeks of favoritism, and I think the rest of us who have been laboriously plodding along should rise up and protest.

Despite my seeming vehemence, I am not militant on this issue. In the evenings, there is no reason that bicyclists should not be allowed to freely pedal on campus sidewalks. Perhaps the solution would be to establish a rule that no bike riding be allowed within the main campus perimeters until after five o'clock. That would be easy enough.

Students could still ride their bikes to school. There would be no riots or uprisings. Bicyclists would be appeased and pedestrians would be safe. Such a policy would certainly ease my paranoia. I could walk across campus confidently, knowing that I no longer had to fear having any close encounters of the bicycle kind. Δ



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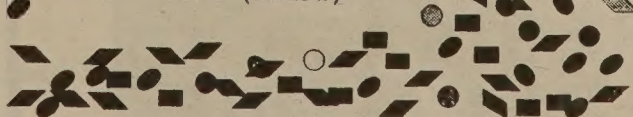
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Towards a Definition of Pornography

by Mike Austin

Note: In order to prove that interesting, provocative journalism can be written without descending to pornography or obscenity, the author of this article has agreed to delete any questionable references. It is Mike's hope that Senator Jesse Helms, along with right-minded people everywhere, will approve.

When he is not busy fighting off the dogs of peace, Jesse Helms, the distinguished Senator from North Carolina, keeps himself busy as guardian of the public morality and vanquisher of heathens, liberals, and other artists. In fact, purifying the National Endowment for the Arts has become so important to Helms recently that his one-man campaign to make the world safe for tobacco moguls has had to take a back seat.

The problem that Helms and other right-minded citizens face in trying to curb the rising tide of sleaze is that "pornography" must

be defined before it can be subject to legislation. To date, the most widely-quoted definition has been the one by former Supreme Court Justice Abe Fortas: "I can't tell you what it is, but I know it when I see it."

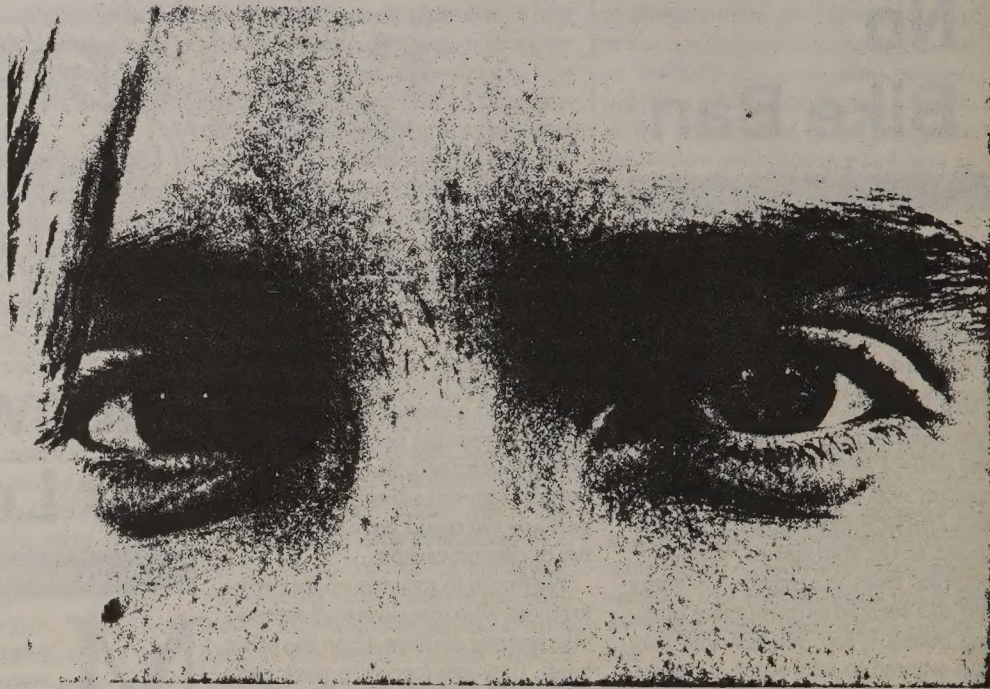
This definition, however, leaves far too much to chance; protecting the public mind requires that there be a consensus on the specific nature of what we are protecting it from. Because I,

like Senator Helms, believe in confronting the evils of pornography before they have a chance to corrupt young minds, I would like to offer the following possible definitions, to be considered as the basis for anti-pornography laws and allocation of funds through the National Endowment for the Arts.

Pornography: displaying of any part of the [deleted] normally covered by a bathing suit. This definition is workable, but it has some serious drawbacks. It covers most incidents of obvious pornography, such as the photo spreads in [deleted] and [deleted], along with the majority of the offense works found in the so-called "masterpieces" of Western art—blatantly immoral exhibits such as Michaelangelo's *David*. However, it fails to include obviously pornographic displays such as the recently controversial photograph of a crucifix submerged in [deleted]. The big problem, though, is that bathing suits are becoming more and more permissive. Plenty of porn could slip through the loopholes created by this definition.

Pornography: anything that stimulates or encourages [deleted].

Overall, this definition is superior to the first; it would allow us to censor written, as well as visual, pornography. However, there are still problems. In the first place, there are a few authors that write about [deleted] without the intent to [deleted]. These factors must also be treated if we ever hope to purify the minds of our young



SR Art by Amy Dunlap

people. If citizens are able to walk into any store and buy a book about [deleted], no matter how trivial, our efforts will be in vain.

Pornography: anything that discusses [deleted] in such a way that fails to show respect for the sacred nature of [deleted]. This is

obviously the best definition advanced so far. In the first place, it allows us to accept borderline texts—such as the Old Testament and *The Miracle of Forgiveness*—that talk about [deleted] but that have social value anyway. Yet there are still some problems that would not be covered with this definition. For example, suppose that a publisher wanted to put

out a book entitled *The [deleted] of [deleted]*—he could claim that his book did indeed show respect for [deleted], and that he only wanted to help people understand the importance of [deleted] in a marriage. Without a better definition, good Christians might not have sufficient guidance in

purchasing reading material.

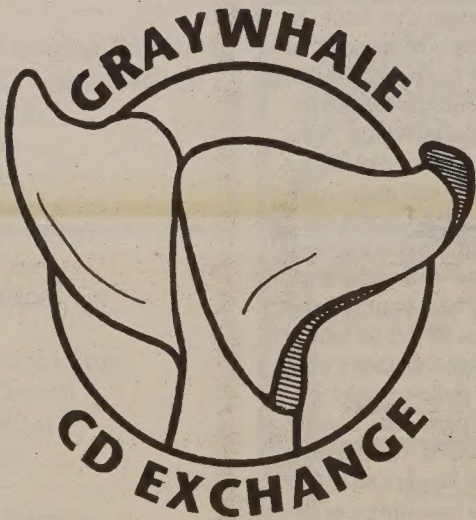
Pornography: material that degrades women and precipitates

[deleted] violence. This definition is an improvement on the others in that it accounts for the socially undesirable effects of pornography. The fact is that pornography of any kind is addictive: once people start, they crave more and more, until they eventually seek [deleted] [deleted] anywhere. However, a final definition of "pornography" must include not only the social harm that it is responsible for, but the misery that porn-addicts

bring upon themselves and others.

Pornography: something that is addictive, has no social value, and brings entirely adverse consequences to both its consumers and

those who surround them. With these words, I think we capture the essence of pornography in clear, concise terms. Using this definition, Senator Helms can make America a moral nation once again and go back to the more important work of representing his North Carolina constituency of tobacco farmers and cigarette manufacturers. Δ



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Prophets and Politics: Nationalism in an International Church

by Mike Austin

ONE OF THE MOST POPULAR spectator sports in Utah today is a game called "Prophets & Politics." To play P&P you need two political partisans, a handful of scriptural citations, an index to the Journals of Discourses, and the 1958 version of Mormon Doctrine. Participants paraphrase the brethren on various issues, jumping back and forth among questionable analogies, overstated examples, and incomprehensible digressions. The game ends when a player runs out of quotations or when either of the participants storm from the room calling the other a "fascist," a "pharisee," a "baby killer," or muttering something about the "learned who think they are wise."

Once the basics of the game are mastered, enthusiasts move on to Advanced P&P, a variant of the game that has evolved into a multi-media spectacle with magazine articles, books, videos, and numerous "non-partisan institutions" devoted to the advancement of narrow political agendas supposedly endorsed wholeheartedly by the Church, the Prophet, and the Council in Heaven.

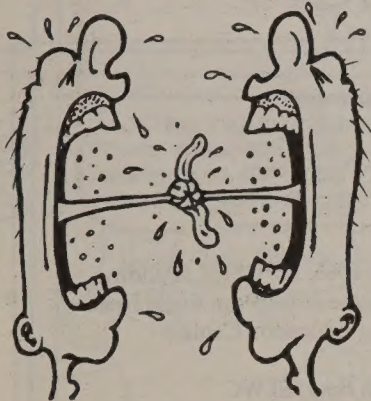
One need only spend a week at BYU studying the different political groups to get an idea of how the game of Prophets & Politics works in the latter days. One group of conservatives sponsors a series of weekly meetings dealing with such topics as "God and Gun Control" or "The Trilateral Commission in Ancient America," while a corresponding left-of-center organization, not to be outdone, meets together every Thursday to sponsor a "Prayer Vigil for Vegetarian Values."

Despite the annual warnings we receive from the First Presidency against involving the Church—explicitly or implicitly—in political affairs, most members are unable to part with the sneaking suspicion that God is really a political activist. Because we have been raised believing that God has ordained a right and a wrong answer to even the least significant questions, it is difficult to imagine that there is no clearly right answer to political problems.

However, as the Church becomes an increasingly international entity, members must avoid implying the Church's support of any enterprise that detracts from its essential mission. Politics, by its very nature, makes enemies, and an international church must rely on its friends. Furthermore, an international church requires that its members have an international attitude while the underlying assumptions of P&P are highly national.

It is important to distinguish between patriotism and nationalism. Patriotism is a healthy feeling that one's own country is good. Nationalism is the destructive sentiment

that one country or culture is better or best. Church members in all lands are counselled to be patriotic, and the Church regularly takes part in the patriotic celebrations of several different nations. Nationalism, however, works against the Church's in-



terests, and an association with American nationalism has contributed to several occasions of Mormon missionaries being targeted for anti-American activities.

"Prophets & Politics" enthusiasts, whatever their political orientation, almost always overemphasize America's role in the cosmic order. Most of those who insist on a divinely inspired political agenda for the U.S. imply a "most favored nation" status with the Lord. If other countries have any place in the universe at all, it is to become more like us. It is impossible to imply a divine endorsement for any position within the American system without, at the same time, privileging the entire system. In other words, it is impossible to say "God is a conservative" or "God is a liberal" without also implying that "God is an American."

While Mormons have always believed that the Constitution is an inspired document, the Church has never taught that we are the only inspired country around. While I grant that America was the only place

where the gospel could have been restored in 1830, this gives no excuse for nationalistic arrogance in 1990. Any portrait of America as a "promised land" holding a "chosen people" necessarily labels the other lands and peoples as unpromised or less chosen. Since the restoration of the gospel was meant to visit every clime and sound in every ear, to imply institutional endorsement of a nationalistic political agenda directly undermines the goal of the gospel.

A second clear distinction must be drawn between an individual's personal political activity and the Church's required political neutrality. Citizens within a country have both a right and a duty to act upon their political opinions. The danger comes when religious partisans appeal to past and present Church leaders and quote official Church material in order to advance a cause that is not endorsed by the Church.

Areas such as Utah with a high LDS population are especially vulnerable to P&P masters.

Though the international nature of the Church is now, statistically, an established fact, the hearts and minds of the members have yet to catch up with the numbers. An international church requires that we transcend nationalism to become a community of international saints. In our role as citizens we should take every opportunity to become involved in the government of our country; however, in our far more important role of saints, we must do everything in our power to bring about the international community of believers that Joseph Smith envisioned in the "Standard of Truth." Before the gospel can spread to the four corners of the earth, we will have to sacrifice "Prophets & Politics" and work towards becoming one people.



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When the Lord judges us, he will run a videotape showing our lives. The times when we have sinned and repented will come out as blank spots.

Laman and Lemuel smoked cedar bark as a sign of their disobedience.

Send what you hear from the horse's mouth to: SR Horse's Mouth, P.O. Box 7092, Provo, UT 84602.

Keys to Happy and Healthy Renting

by Joanna Brooks

RENTING MEANS DEALING with management. And, unfortunately, Provo's off-campus student housing industry is plagued with notoriously bad managers.

Bad managers can mean a little unfriendliness and laziness in maintenance. Bad managers can mean contract fraud and the loss of your deposit. Bad managers are bad news.

It is difficult to tell a good manager from a bad manager. In fact, it is impossible. You may have a good manager who will leave town tomorrow. You may have a bad manager who will always stay bad. In any event it is best to assume that your manager is a bad manager.

Bad managers must be treated with abiding suspicion and healthy distrust. Although it is not good to base a relationship on suspicion and distrust, it is also not good to have problems. Many problems and headaches can be avoided if you get to know your management. Here is some advice on how to begin a relationship with your management:

1. *Read your contract.* All of it. Now. While the contract binds you to paying rent, it also binds your management to "maintain at [their] expense both the interior and exterior of the property and any furnishings or appliances in safe and operable condition." Your contract is your friend. Become familiar with it—even the fine print.

2. *Keep tabs on your management agency.* When you need them most, your management will probably not be there. While this is excusable during acute weekend attacks of apartment problems, it is dangerous when a chronic problem with your apartment's plumbing sets in and your management agency has moved to an unknown location in Lindon. If you have any suspicions about the stability of your management, make sure you have their current address and phone number.

3. *Get the scoop.* Ask your neighbors or other veteran renters in your complex about your management. Is their attentiveness to repairs poor?

Have there been major disputes in the past? Lawsuits? Arbitration? Get all of the gossip. Gossiping about management is good. Tenants can learn much from each other. If your

responsible for the damage if arbitration is necessary.

After moving in, you still must be on your guard. Being vigilant is essential. Things break in apart-

Don't sound stupid.

7. *Start a file.* If the problem persists, start collecting evidence. Put in the file your contract and copies of letters sent. Start making a list of every phone call you make to your management regarding the problem. If you must bear any additional costs due to their negligence, keep receipts. At this point, you're building a case against your management.

7. *Time for drastic measures.* If you receive no response after three weeks of constant nagging, you may need to call in the troops. Contact the Off-Campus Housing Office for their advice on your situation. They will be able to advise you on your next step.

Perhaps that next step would be mediation through the Housing Office. To activate mediation, you must write the Office a letter, stating the extent of the problem. Use your firepower. Mention that you have an inventory check-in, a copy of a letter sent, photographs. They will probably be able to help.

If mediation does not resolve the dispute, you may request arbitration by the BYU Housing Arbitration Board. Arbitration is the final step before litigation and, gratefully, most housing problems will end here. However, if both you and your manager have signed the Arbitration Waiver found in your contract, you have waived your right to BYU arbitration. It is not wise to sign this waiver. Don't do it. Ever.

The BYUSA Ombudsman is also a powerful ally in all matters legal. They have a long track record of successful advisement. Call them at 378-3901.

Most management disputes, even with bad managers, will never progress to this level.

Even if your problems are small, do not get bullied. Be informed and vigilant. Don't get taken. Δ

Important Phone Numbers (post in a prominent place in your apartment)

Our Management: _____
phone: _____
address: _____

BYU Off-Campus Housing Board, 378-5066, 110 GSRB (Building located on University Parkway, across the street from the Marriott Center Parking Lot and the Continuing Education Center)

BYUSA Ombudsman, 378-3901, Fourth floor, ELWC

Provo City Energy and
Utilities, Connects, disconnects, and billing: 379-6820, 251W 800N

Mountain Fuel (gas); Turn-ons, shut-offs, and billing: 373-7400, 60S 100W

US West Communications (phone); Service and billing: 377-9200;
Repairs: 1 + 551-1661, 75E 100N

TCI Cablevision, 377-8600, 151S

management has been unresponsive in the past, they probably are unresponsive now. And if they are unresponsive, you must be extra vigilant.

4. *Make a list of pre-existing conditions.* If you haven't already, do so now. Pick up an inventory sheet at the Off-Campus Housing Office, 110 GSRB or make your own list of damages. If possible, have the list verified by management or a neutral third party, like a neighbor. List everything that is broken. Everything. If you do not, you may be held accountable for it when it comes time to check out. Keep one copy of this list and give one to the management.

One renter who encountered severe damage difficulties with a nasty management agency last year suggests that you take pictures of anything that is extremely wrong with the apartment when you move in, and keep them for later reference. This will help prove that you are not

ments—sometimes it is your job to repair them, sometimes it is the management's responsibility. Know when to ask for maintenance, and don't hesitate to do it. You are paying money monthly to live in your apartment. Get your money's worth. If, according to your contract, your management is responsible for repairs, be sure to notify them.

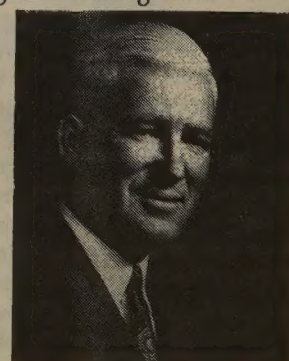
5. *Don't worry about being a pest.* Remind your management of your needs. Often. One management agency's contract reads, "Contact us each day until repairs have been made." That is an open invitation to pester your management until they submit and repair. Get to know the secretary's name. Get to know the manager's name. Call often, daily if necessary. Ask for them by name. Ask about their kids. And then ask them to send a repair person. And call until they recognize you by name. Be a pest. They may not like you, but then again, you may not like living with a broken water heater.

6. *Put it in writing.* If your management is "hearing impaired" and the phone approach does not work, write a letter stating your needs and specifically request repair within a reasonable time frame. Date the letter and keep a copy for yourself. Be explicit and professional. If you have a pre-law friend, get them to help you compose the letter. If you sound intelligent and insistent, management will probably respond more readily because they will not want to mess with you. Stupid students are easy to take advantage of.

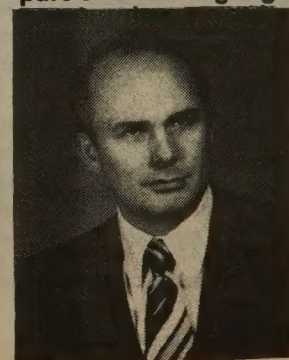
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373-8010
Salt Lake City
363-8010

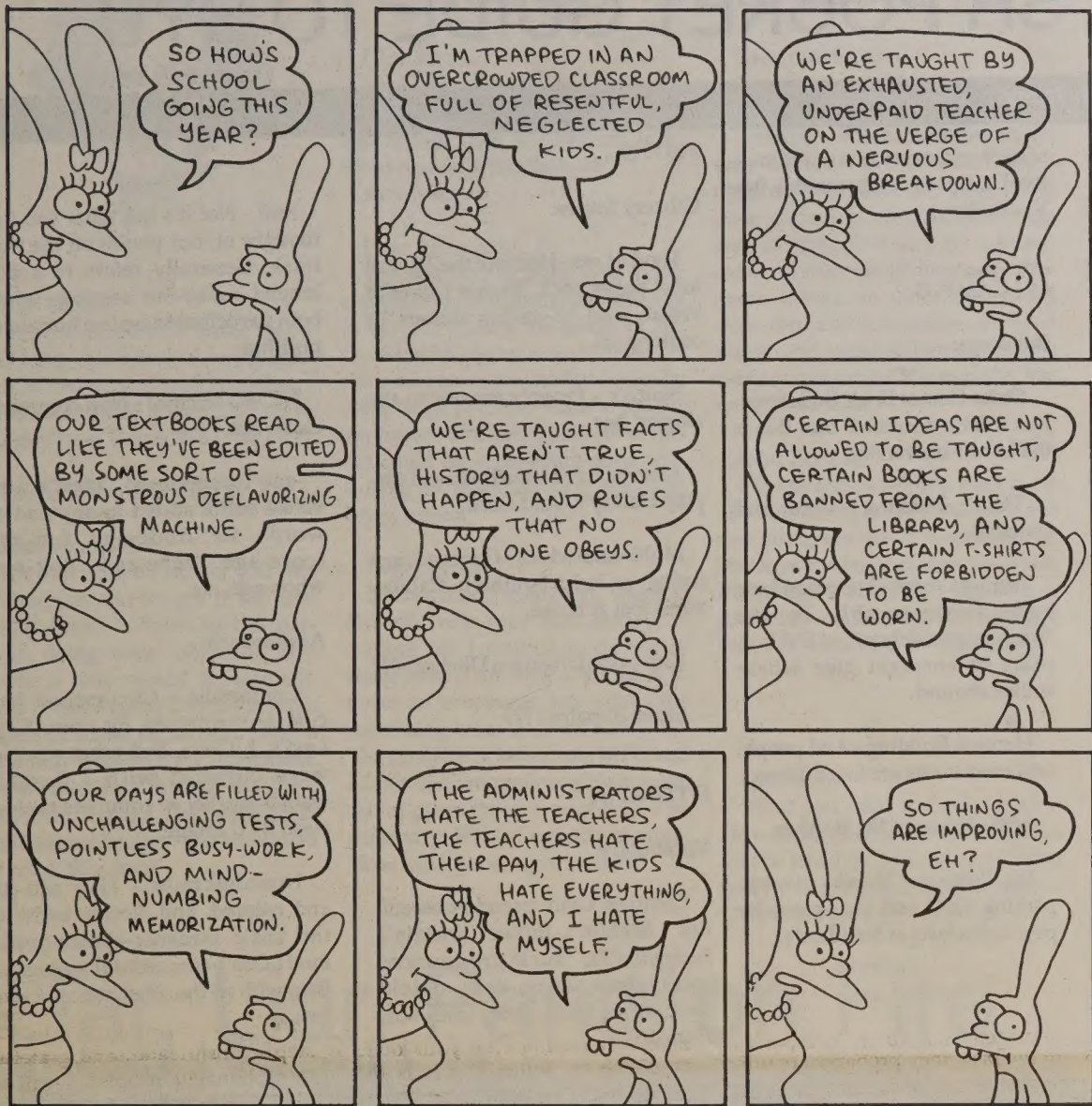


These men are not part of a street gang



LIFE IN HELL

©1990
BY MATT
GROENING



Utilities Update

by Joanna Brooks

-For your information: Provo City Electric charges twice as much for processing and has a far more severe delinquency policy than Orem. Provo charges a \$20 "processing" fee and requires a \$75 refundable deposit in order to hook-up. Oremites pay only a \$10 processing fee and no service deposit.

In Provo, ten days after your first "past due" notice, the electric company will contact you personally. If you do not pay immediately, service will be shut off. In order to reconnect service, you must pay a \$40 hook-up fee along with the outstanding bill. Orem gives new customers up to three months to pay before serving final notice. At that time, customers may pay the entire bill or follow a deferred payment plan. If the customer does not respond, the power will be shut-off. Reconnection costs \$25.

Fees and policies were determined in June 1988 by the Provo City Council. Why the discrepancy between service in Provo and Orem? Is Provo taking advantage of the highly transient student population with its yearly hook-ups? If you have strong feelings on this matter,

call the Provo City Council at 379-6120 and tell them. City council meetings are held Tuesdays at 7 pm at 359 W. Center.

-Cable Wars: TCI Cablevision, the company that currently provides cable connection service for Provo, may be required to provide better service. Under a proposed city ordinance, Provo would have the power to regulate cable companies and require better quality and equipment. This ordinance came into existence after a flood of citizen complaints about TCI at a two-day meeting in March.

The ordinance was discussed at a city council meeting last night, September 25. It is not too late, however, to add your input. Call the City Council at 379-6120 or write a letter to 359 West Center describing your experiences with TCI and your opinion on the ordinance. TCI's 25-year contract with the city ends in December. Everything is negotiable at this point.

-Gas Prices: Thankfully, gas prices are set regionally and are not subject to city council meddling. Hook-

up fees are \$32.52 in Provo and \$32.64 in Orem. The small discrepancy is due to local taxes.

The policy for delinquency is also the same. If you do not pay within 60 days of your bill, your gas will be shut-off. In order to reconnect, you must pay the full bill plus a hook-up fee. (Fee varies.) It's something to consider as the cold spell approaches.

-The Case for Calling Cards: Sharing utilities means sharing bills. While gas and electric are indisputably four way splits, long distance phone charges can cause disputes. A current case under discussion by the Ombudsman's office involves two roommates whose \$500 phone bill wrecked a friendship. Important lesson here: yes, they are your friends, but there are limits to friendship. Make sure everyone uses a calling card for long distance phone charges or make sure that a log of long distance calls is kept. To obtain a calling card, you can call AT&T at 1-800-222-0300, MCI at 1-800-444-3333. These calls are free. Δ

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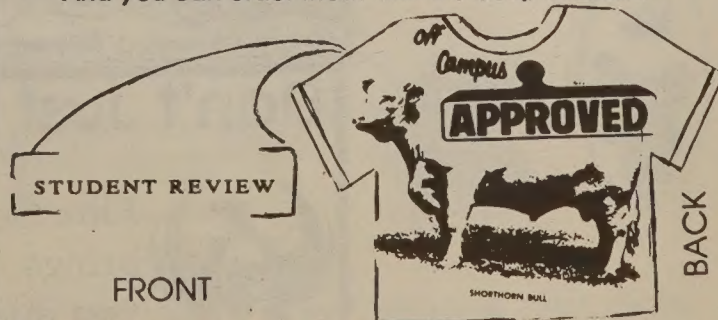
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Orders must be received by October 8, 1990

OFFICIAL SR POCKET GUIDE TO BYU

by Frank Bowman and Nathan Tanner

AS A PUBLIC SERVICE TO FIRST YEAR and transfer students or anyone else that is confused by BYU and Provo in general, we have prepared this handy-dandy pocket guide to the unique cultural environment of this locality.

ENTERTAINMENT

Dancing:

The Palace - where people from Utah scam.

The Ivy Tower - where everyone else scams.

Ward dances - where people scam for their eternal companions.

Movies:

Movies 8 - Does the ritual sing along with the Cinemark Cats say anything about Provo movie-goers? Are they creative geniuses, full of repressed musical desires, or just plain psychotic? We don't know, but maybe the wanna-be psychoanalysts at Standards could help.

Varsity - This, friends, is the source

University Daze

of each and every one of the creative Utah pseudo-obscenities. (see Vocabulary)

ON CAMPUS

Buildings:

Stake Center Brick Buildings - Just a little reminder that this is the Lord's university.

Tanner Building - Great and spacious ...

Testing Center - The mood here adds immeasurably to the "unique atmosphere" of BYU. A place of constant glee where smiles abound.

Harmon Building - And people said erector sets are for children...

ASB - Home of Big Brother.

Big Brother - bicycle cavalry, parking nazis and the wanna-be psychoanalysts at Standards.

PROVO

Grocery Stores:

Food 4 Less - Home of the 240-roll toilet paper pack, 10-cent loaves of bread, and 55-gallon drums of cooking oil.

Smith's - Provo's answer to the singles' bar.

Albertsons - a swell place to display Daddy's Gold Card.

Multi-colored Air - Geneva is just trying to help Southern Californians feel at home.

City-wide Irrigation Ditches - ???

Street Repairs - ???

FITTING IN

Vocabulary:

Creative Utah pseudo-obscenities - fetch(in'), flip(in'), frick(in'), fudge(in'), suck(pronounced sock), shoot, dang, darn, diddle, heck, oh my heck, oh my laws, holy Hannah...

Roll - No! it's not what you first thought of, but you're on the right track. Generally refers to a prolonged make-out session, where both participants are in a horizontal position.

NCMO (nicmo) - Non-committal make-out.

-age (pronounced "idge"). Universal suffix added to any and all words, i.e. dude-age, fun-age, score-age, babe-age, dog-age, whoa-age, etc.

Appearance:

Conformist - Circumcised hair cuts accompanied by Polo, Gap, Levi's, J. Crew, and other yuppie-ware outfitted with a durable leather satchel to complete the desired BYU image.

Nonconformist - Hair self-cut and colored, and clothes befitting the basic thrasher-skater-punk-mod I-don't-care attitude so you can fit in with all the other nonconformists. Δ

by Datterson & Ziebarth



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Eavesdropper

JSB room 215, September 10, 6:25 pm:

Religion Professor: "Do you really want to hear what the Babylonians would do to the Persians?"

Class: "YEAH!"

Religion Professor: "Well, they would take their spears, and just stick people on them. Think of a corn dog..."

V Hall, September 8, 3:00 am:

Concerned D.T. Freshman with rumpled shirt: "So what exactly constitutes a public display of affection?"

Cougar Stadium, September 8, 7:13 pm:

Freshman girl #1: (drooling over program) "This one's mine."

Freshman girl #2: "Hand me the binoculars, I've gotta see if this one's got a wedding ring."

Freshman girl #3: "No, no, no. Look at this one. He's a demi-god. I've seen him on campus. I don't think he's mortal."



Bail Me Out, Bertha

Dear Bertha:

My roommate sucks. He steals my clothes. He also chews in his sleep and shaves over the kitchen sink. What do I do with the loser?

Annoyed

Dear Annoyed:

The best way to dispose of living companions with undesirable habits is cyanide (just a teaspoon in his Ovaltine will do) or arsenic. If you're the kind of person who likes to make a big bang, you may want to opt for explosion. The dying embers of this oaf could serve as being quite conducive to marshmallow roasting. Bring a date.

Dear Bertha:

My boyfriend's birthday, which is also our one year anniversary, is coming up. I wanted to do something special for him. My idea is to make an enormous, beautiful cake containing what he loves best—me! The problem is he's at the MTC and I don't think they allow girls to jump out of cakes there. I promise I'd be dressed in BYU standards, though. How can I get away with this?

Lost from Layton

Dear Lost:

Perhaps if you broach the subject very tactfully to the MTC they'll make an exception. Let them know your intentions are not lewd. Suggest to them that you do a theme cake; maybe Early Mormon Pioneers would be nice. You could make the cake to resemble a covered wagon and step out demurely in 19th century costume. Or you could just send him a card.

Dear Bertha:

I'm not one to intrude but I'm really concerned for my roommate. For one thing, she never wears yellow. She says the color makes her puke. But yellow is such a nice, sun-shiney color. How could anyone *not* like yellow? Yellow makes me smile.

Sally

Dear Sally:

What you need is a good hobby. How about a nice ceramics course, or maybe join a fly-fishing team? I hear there's a great ham-radio club at UVCC. Go for it.

Dear Bertha:

I have a problem. It's like this: I really dug this babe before my mission. We wrote and stuff but when I came home she'd gotten hitched to this guy from Texas. What do I do?

Bummed in Branbury Park

Dear Bummed:

The best I can do is offer you two alternatives: (A) Forget it (B) take drastic strides to break up the marriage, using vocal objection and maybe a little mental harassment. Get a petition going and round up a couple hundred signatures. Hold a little rally outside their apartment. Leave dead rats in their mailbox. Send them a snake. The possibilities are limitless! So don't just sit around moping. Be a doer!

Liar, Liar, Pants on Fire

By Michelle Moore

I AM YOUR TYPICAL SWEET sister in Zion. I salute the American flag, attend Relief Society on a regular basis, and have admirable culinary skills. There is just one quirk in my otherwise crystal-clear nature: I love to lie.

Now, "lie" is such a harsh word. I prefer to call it "fibbing" or, better yet, "teasing". People lie to deceive. I fib to shock, annoy, or render speechless those individuals whose inquisitive nature is unbecoming to me. My motives are never corrupt, but unfortunately fibbing has gone from being a mere convenience for me to being a sport.

My first little white lie slipped out a couple years ago. I was at a party in California when, for the millionth time, someone asked me why I wasn't drinking. I didn't deem it wise to get into an ethical discussion with an intoxicated person on whom my efforts would be wasted, as he would most likely not remember the conversation the following day. So I simply said, "I'm not drinking because I just had a miscarriage."

I was kidding of course but this fellow, his perception dulled, was simply floored. He muttered, "Uh, I see," and walked away. I smothered a smile and gulped back a giggle. With one sentence I had sidestepped a potentially annoying situation. Ta

Dum! I was instantly hooked.

By the end of the night, I had people at the party thinking I was abstaining from alcoholic beverages because I was a professional diver, a reformed alcoholic, an aspiring nun. Had I been Pinocchio, that night my nose would have grown longer than a submarine sandwich.

Unfortunately, my liar's rampage did not end with the party. I soon began to utilize my fibs, which I considered to be my personal little jokes, in everyday life. They just came in so handy. I would use them to evade sticky questions, repel a boring conversationalist, or supplement information that I lacked. For example:

Professor: "So Michelle, why weren't you in class yesterday?"

Me: "I had to see my gynecologist."

Bishop with bad breath: "So, Michelle, what have you decided on for your major?"

Me: "Horticulture."

Ancient Kindergarten Teacher: "So, Michelle, how is your dear old Aunt Eunice?" (Note: I have a temporary memory lapse as to the inquired-after individual).

Me: "Uh.....she's dead. Choked

on a lemon last year. How are you?"

Pretty soon, though, my deceptions began to catch up with me. I would run into a random acquaintance and be unable to recall if he or she thought I was a senator's daughter or Suzanne Sommers' Avon lady. At these inauspicious moments, I would call to mind the saying of Mark Twain: "If you tell the truth, you never have to remember anything."

Finally, a singular event took place to convince me that my habits were definitely evil. One rainy afternoon, I was innocently squishing mud between my toes behind the Testing Center when I was approached by a former bishop. "Hey there," he smiled, vigorously pumping my hand up and down. "I remember you, you little rascal—you were the one who always had the great stories. How would you like to speak at my stake fireside this Sunday, and share with us some of your experiences in prison and the missionary visits that eventually led to your conversion?"

I cannot tell you the pains I felt at that moment, until I met his gaze and saw the tell-tale twinkle in his eye.

He was only kidding. Δ

clip and save

TOP TWENTY

1. Incense
2. Downy Fresh Sheets
3. "The Joy of Sex"
4. Cold Cold Heart
5. Dollar Movies
6. Coupons
7. Free Samples at Grocery Stores
8. House Plants
9. Bonding
10. Small Classes
11. Swings
12. Parking after Permit Hours
13. Pineapple & Canadian Bacon
14. Freckles
15. ABBA Lives
16. Cynicism
17. Clean Air
18. The East
19. Fishbone T-Shirts
20. Cold Cereal Prizes

Bottom Ten

Roommates, Freshman Orientation, forgetting names, BYU Bike Police, RB stairs, heat wave, Spandex, road construction, the CougarEat, drooling.

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A Chat with Joey Ramone

by Don Elkins

THIS SUMMER, *STUDENT Review* had the opportunity to talk to Joey Ramone, lead singer of The Ramones and one of the founding fathers of what was once called punk-rock, which has now evolved into an abrasive genre known as speed-metal. In early August, The Ramones, Debbie Harry, and Tom Tom Club (headed by Talking Heads drummer Chris Franz and bassist Tina Weymouth) visited Park West, as part of a reunion of some of the legendary New York club CBGB's best known alumni.

SR: We'd like to welcome you guys to Salt Lake City. There're a lot of Ramones fans here that are waiting to see you perform.

Joey: We're looking forward to it.

SR: How did you guys get started?

Joey: Well, we had rehearsal and we realized that we had something very unique here. The owner of CBGB's had a festival of the best unsigned bands, the forty best, and we headlined it. There were papers there from all over—*Rolling Stone*, *Village Voice*—and after doing that show, we were hailed as the greatest new thing. People knew about us all over the world at that point. Our album [*The Ramones*] came out six months earlier in England than in America, so we went over there. We played this club called Dingwalls and at the sound check, all these kids were there who told us we were responsible for them forming their bands, and those kids were Johnny Rotten and Joe Strummer and people like that. And after that, the first generation punk movement kicked off. The world's changed since '76, with us being responsible for the whole thing.

SR: Did you know that *Rolling Stone* placed your album in their top forty albums of all time?

Joey: Well, it was a revolutionary album, and we've influenced all kinds of people and created an outlet for self-expression, you know? There's a piece of us in just about everybody from the [Sex] Pistols on, not even just hard rock music, but all kinds of music.

SR: Did working with Phil Spector have an effect on your work?

Joey: It was very exciting! Phil came out of retirement—it was that important for him. He felt we were both pioneers. It was exciting.

SR: Is that how you got into doing *Rock and Roll High School*, the movie?

Joey: No...that was Roger Corman. He's responsible for some of the greatest B films ever made. And that was Alan Arkush, who was the director—he was a big Ramones fan.

SR: What do you think is the reason for your popularity fourteen years after your debut?

Joey: Well...that we are genuine, that we're honest, we're sincere, we



The Ramones

care, we give a shit—our music's fun, exciting...it's got substance. I mean, when we started working, rock and roll was sort of no longer, everything was disco or corporate music. We sort of skinned it down to the bone and re-assembled it. We tried to put the fun back into it, know what I mean? Rock and roll kind of got away from the point...it was all called rock and roll, but none of it was.

SR: Have you guys been enjoying the tour with Debbie Harry and the Tom Tom Club?

Joey: Well, they used to open up for us a long time ago. Talking Heads were our support band. We've always been friends and we respect each other. The tour's a lot of fun.

SR: Why do you think that the group is still being labeled "underground"?

Joey: We're not underground—maybe only in the US. Just this past year, in Germany, we were doing 60,000 a night sold out in advance and 10,000 a night in Australia.

SR: Where's your favorite place to perform?

Joey: Everywhere...I mean, when we go to Europe, it's great; it's just totally hardcore, diehard or hardcore over there. In some ways, I really like playing Europe better than America because they look at things totally different, you know? But I like America too. It's home.

SR: About the music—there's a real sense of forbidden energy to it. Lots of the songs are about things that go counter to what society sees as accepted behavior ("beat on the brat with a baseball bat," etc.). Is it intended that way?

Joey: Yeah...it's our reaction to all the bullshit and all the pretentiousness and all the mediocrity that goes on. We don't compromise, we don't kiss ass, we don't give a shit what people think about us because we do what we believe.

SR: What do you have to say about freedom of speech? I'm curious because you seem to be a real champion of that cause.

Joey: There are a lot of problems in this country that should be getting the attention that censorship is getting, like education, homelessness, the S and L situation, the deficit...those are the issues today, not censorship. There are people starving out there, people homeless and they're the ones who should be getting the attention—the AIDS situation should be getting some attention—not lyrics on an album cover, you know? The way I see it, these days, it's a cut and dried issue. Everybody's concerned and because they're not pointing the finger at you doesn't mean that you're not a part of it. What concerns one artist concerns everybody—it's the musical community and nobody's "omitted." It's like people have taken away our rights and you gotta realize that nothing should be taken for granted, especially nowadays. What you have today, you might not have tomorrow.

SR: What's in the future for you guys?

Joey: Well, this tour is seven weeks and forty shows in America and Canada. Then we do ten shows in Japan, then we do Spain, Portugal, and then in January we're taking this tour to Australia. Our first home video release [came out July 24th]. It's an hour in length and it's \$19.95. Then we have a CD that will be out the whole year. Volume one is out now. It's called *Ramones—All the Stuff and More*, and it's comprised of the first two albums *Ramones* and *Leave Home*, plus five bonus tracks that for the most part have never been released...We're lookin' forward to coming to Salt Lake City, the whole tour is.

SR: We're lookin' forward to seeing you.

Well, that's just a taste of what the group is like, and the music (if you haven't already heard) is pretty much the same. If you are interested in what has been happening with other members of the CBGB survivors, take a look at the September 29 issue of *Rolling Stone*. Check it out. Δ

Boofhead Poetry

by E.E. Athay

Pathos
Pathos
All is pathos...
And my hair won't curl.

Get your stomach in a New York state of mind

by Karen Crockett

WHAT IS KNISHING? And how much of your bodily attire do you have to take off to engage in this activity? Don't worry about BYU standards—even if knishing does become the next campus fad, it won't do so at the expense of student morality. Knishing is deli lingo for the indulgent practice of consuming a knish, examples of which can be found at Gandolfo's New York deli located on the corner of Center and University Avenue, Provo.

A knish is a square, palm sized cross between a pita and a popover stuffed with a seasoned potato filling. The proper way to eat them is to cut them open, smear hot mustard on the inside, smother it in cheddar cheese and onions, and serve the whole slithering mass warmed in white butcher paper. They only cost a buck, which is a bargain for a meal that you will be tasting for the rest of the day.

Gandolfo's also offers bagels and specializes in thirteen sandwich creations. The first sandwich I tried was the Real Subway, which consists of hot roast beef, marinated mushrooms, melted mozzarella, lettuce, tomatoes, mustard, mayonnaise, and vinegar. After every bite, I had to wipe juicy excess from my chin. Nine napkins were required for this job. I used another two to excavate the lettuce, bread, and Italian seasonings lodged beneath my fingernails, and two more to wipe the gleaming residue from the table. No one wants to look like a pig.

If this sounds disgusting, you are probably too wimpy for the Real Subway. The Philly Steak is a viable option. It isn't as messy, but the onions, A-1 sauce, and garlic on

this sandwich are not for the faint of heart. I didn't like the Philly Steak as much as the Real Subway. The flavor wasn't quite as unusual and there wasn't enough cream cheese on it for my taste; but the roast beef was piled high to make a sturdy, fulfilling sandwich.

My next conquest was the Rockefeller Reuben. The saurkraut, corned beef, swiss cheese and hot mustard on rye bread brought tears to my eyes the way a superior Reuben should. Feeling as if my tastebuds had been sufficiently initiated and attempting to be brave, I tried the Staten Island—a liverwurst sandwich. Though I had never tasted liverwurst, its graphically unattractive name had caused me to shy away from this culinary experience. However, my fears were unfounded, and I was pleasantly surprised to discover that liverwurst is merely ham that has been pulverized and made into a pasty spread. I liked it.

By my fifth visit to Gandolfo's, I knew all of the employees by name and they all treated me like one of the regulars. One of the employees, Rik, suggested that I try his personal favorite, the Bronx BBQ, and even offered to whip it up for me with his own unique flourishes. Normally, the Bronx BBQ is a roast beef sandwich with BBQ sauce and cheddar cheese, but Rik explained that it tastes even more extraordinary when you melt extra cheese on both sides of the bread before you put the roast beef on, and then warm the whole thing so the cheese oozes from between the moist, sumptuous bread. This sandwich required even more napkins than the Real Subway, but was worth it.

Though I could expostulate endlessly on every sandwich and morsel

I encountered at Gandolfo's, I will bring my remarks to a respectable close by mentioning two dessert options—the chocolate mousse cake and the cheesecakes. Save room, because these are both a must-try.

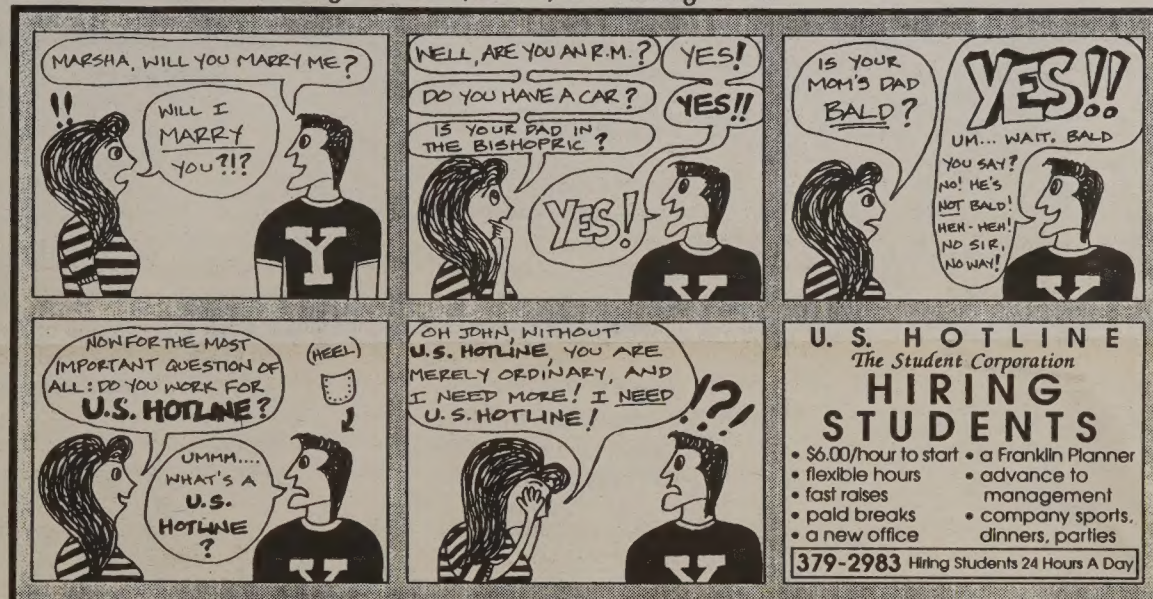
Besides the great food, the ambiance at Gandolfo's makes it a great place to hang. An incentive for girls is that all of the employees happen to be young, Italian-looking males. The place also seems to attract yuppie types who go there to eat ethnic food and read their *Wall Street Journals* during lunch hours. The incentives for guys, I guess, are the video games and a basketball hoop, plus lots of noise and sweat.

One last thing. Rik told me that Gandolfo's will periodically sponsor band jams on the weekend. On September 7, they had a mumu party with Mr. & Mrs. Moo Moo Plunge &

the Amazing Band. Unfortunately, I missed this event, but I'm sure it was a rousing party. So for breakfast, lunch, dinner, and dancing on the

SR Art by Hailey Meyer

weekends, put Gandolfo's on your agenda, and tell Rik that Karen sent you. Δ



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Brushes with Fame

Michael S. Smith has...

...been approached by Robert Redford at Sundance and was asked, "Do you work here?"

...followed Greg Norman and Arnold Palmer around at the TPC Tournament of Champions.

...a mother whose uncle was the person responsible for bringing Gary Gilmore to Utah.

...the same mother who has ridden on the back of a motorcycle with Reggie Jackson.

...waited in the SLC airport with Michelle King for a late night flight from LA.

...served chips and salsa to Marie Osmond at La Casita in Springville.

...filled up his gas tank next to Dick Norris in Park City.

...sat two tables away from Ch-

eryl Ladd in a cheap restaurant in Provo.

...hung wallpaper in the Governor's mansion in Salt Lake City.

...a father who has hung wallpaper in Liberace's home.

...a brother who saw Iggy Pop and Tom Waits in a small NYC bar.

...been searched by George Bush's Secret Service men while working late one night hanging wallpaper in the San Diego hotel where the then Vice President was staying.

...hung wallpaper for Charles Schultz's daughter.

...shaken hands with Andy Toolson before a BYU-Notre Dame basketball game.

...been named after Celtics superstar, Michael Smith.



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CALENDAR

THEATER

Sept 26-Oct 30, *The Hunchback of Notre Dame*, City Rep Theater, 7:30 pm
 Sept 26-Nov 18, *M. Butterfly*, Salt Lake Acting Company, W-Sat, ticket info 363-0525
 Sept 26-Oct 6, *Ain't Misbehavin'*, Pioneer Theater, ticket info 581-6991
 Sept 26-Oct 5, *Broadway Bound*, Pardoe Theater, BYU, T-Sat, 7:30 pm
 Sept 27-Sept 30, *The Memorandum by Vaclav Havel*, TheatreWorks West, ticket info 583-6520
 Sept 27-Nov 17, *The Babysitter*, Hale Center Theater, SLC, M-Sat, 8:00 pm, Sat matinee, 3:30 pm
 Sept 28-Oct 17, *Hotel Frankenstein*, Valley Center Playhouse, M-W-F, 7:00 pm
 Oct 9, *Oedipus the King*, Pardoe Theater, BYU, 7:30 pm

Theater Guide

The Babcock Theatre, 300 S University, SLC. Tickets: F & Sat \$6, other nights \$5, 581-6961
 The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371
 The Promised Valley Playhouse, 132 S. State St, SLC. Tickets: \$5, 364-5696
 Hale Center Theatre, 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257
 Hale Center Theatre, 400 N 225 W, Orem. Tickets: \$4 M, \$5 F, Sat, 226-8600

Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8-\$18, 581-6961
 Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300
 The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17 F & Sat, \$14 T-Th, 363-0525
 Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000
 Scera/Family City USA, 224-8797
 TheatreWorks West, 583-6520
 Townsquare Theatre, 375-7300
 Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310

MUSIC

Mondays, Salt Lake Jazz Society sponsors jam sessions, info 595-1460
 Sept 27, Roger Drinkall, Diane Baker, cello-piano duo, Faculty Recital, Madsen Recital Hall, BYU, 7:30 pm
 Sept 27, Harm Farm, Bar & Grill, 60 E 800 S, SLC, info 533-0340
 Sept 28, Boom Crash Opera, Z Place, Park City, info 645-9200
 Oct 5, The Tchaikovsky Chamber Orchestra, deJong Concert Hall, BYU, 7:30 pm
 Oct 11, Aequalis, chamber ensemble, deJong Concert Hall, BYU, 7:30 pm
 Oct 13, 15,17,19, *Othello*, Utah Opera, Capital Theatre, SLC, 8:00 pm, ticket info 533-6494

Temple Square Concert Series

Sept 26-Sept 27, The Salt Lake Symphony, Assembly Hall, 7:30 pm

Utah Symphony 50th Anniversary Season

Symphony Hall, 123 W South Temple, SLC. Tickets: \$9-\$27 (\$5 student), 533-6407, 8:00 pm
 Sept 28-29, *Berlioz, Mozart, Bartok*, Maureen McGovern

Dreamchild, 5:15 & 9:05 pm

Sept 28, *Dreamchild*, 3:15 & 7:05 pm, *Alice*, 5:05 & 9:00 pm
 Sept 29, *Alice*, 3:00 & 7:00 pm, *Dreamchild*, 5:00 & 9:00 pm

Varsity I
 Sept 28-Oct 3, *Henry V*, 4:30, 7:00, & 9:30 pm

Varsity II
 Sept 28-Oct 1, *All Dogs Go to*



Oct 5, Joseph Silversstein, conductor and violin, *Bruch's Scottish Fantasy*

KBYU-TV Specials

Sept 30, *Bernstein in East Berlin*, musical celebration of opening of Berlin Wall, 7:00 pm

FILM

Cinema in Your Face
 Sept 27, *Raven*, 7:00 pm, *Belly of an Architect*, 9:15 pm
 Sept 28-Oct 3, *Belly of an Architect*, 5:00 pm
 BYU Film Society
 Sept 27, *King Kong* (1933), Varsity Theater, BYU, 4:30, 7:00, & 9:30 pm
 Oct 4, *The Maltese Falcon*, Varsity Theater, BYU, 4:30, 7:00, & 9:30 pm

International Cinema
 Sept 27, *Alice*, 3:15 & 7:05 pm,

Heaven, 7:00 & 9:30 pm

Cinema Guide

Academy Theatre, 373-4470
 Avalon Theatre, 3605 S State, SLC, 266-0258
 Cinema in Your Face, 45 W 300 S, SLC, 364-3647
 Carillon Square Theatres, 224-5112
 Cineplex Odeon University 4 Cinemas, 224-6622
 International Cinema, 250 SWKT, BYU
 Mann 4 Central Square Theatre, 374-6061
 Movies 8, 375-5667
 Pioneer Twin Drive-In, 374-0521
 Scera Theater, 745 S State, Orem, 225-2560
 Varsity I, Wilkinson Center, Varsity II, JSB, 378-3311

DANCE

Sept 26-29, World of Dance Performance, deJong Concert Hall, BYU, 7:30 pm

Tuesdays, Israeli Dancing, Salt Lake Dance Center, 537 E 2100 S, 7:30 pm

ART

Sept 26-Sept 27, Acrylics on canvas by Sally Anderson and Watercolors & oils by Vern Wilde, Kimball Art Center, 638 Park Ave, Park City, 649-8882
 Sept 26-Sept 28, Photography by Steve Midgley and *Constellations* curated by Lucy Fairchild, Art Barn/Finch Lane Gallery, 54 Finch Lane, SLC, 596-5000
 Sept 26-Sept 30, Sculpture by Ursula Bradauf Craig, Springville Museum of Art, 126 E 400 S, Springville, 489-9434
 Sept 26-Oct 6, Artists' Studio, Courtyard Gallery, 153 Pierpont Ave, SLC, 363-5151

LECTURES & DEVOTIONALS

Sept 30, Bishop Henry B. Eyring, 18 Stake Fireside, Marriott Center, BYU, 7:30 pm

SPECIAL EVENTS

Sept 26-Oct 1, Ringling Brothers & Barnum & Bailey Circus, ticket info 1-800-888-8499
 Sept 29-30, Oct 6-7, Oktoberfest 1990, Snowbird Pavillion, 12:00-6:00 pm, info 521-6040 ext 4080

Outdoors Unlimited Bike Races, west stadium parking lot, Wednesdays through Oct 31, 378-2708

EDITORS CHOICE

Go to the Ringling Brothers Circus for the first time since you were three.
 See *Othello* at the Utah Opera but get tickets soon!



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Saturday, Sept. 29, 4 p.m.